

Overview of Qurese and the Quric Family

Constructor's Note (External Information)

Qurese is closely modelled on Latin, but is intended to be neither a auxiliary international language nor the language of an alternative Earth history. Rather Qurese is constructed language for a constructed world, and its foundation in historical Latin is for my convenience, as well as to help carry cultural resonances from Latin.

In Qurese, I've attempted to restore various archaic features of Latin. Of course, although I have some information about changes from Proto-Indo-European to Old Latin to Classical Latin (Qurese descends from a PIE-like ancestor I designate *Eneân*), I do not have a handy "Dictionary of Old Latin", so my Qurese is much more an archaized Classical Latin rather than a proper reconstruction of historical Old Latin. Thus, the sound changes noted below for Qurese > Korese include some changes from Old Latin to Classical Latin that I will probably dispense with eventually. That section should be regard as a "work in progress", as should the whole conlang, really. Besides general archaization, I have also replaced various elements of vocabulary that I did not feel fit my constructed cultural setting. Overall, most of my work has concentrated on nouns and adjectives, since these are the most useful elements when I need to construct names and descriptive labels.

Internal History

The anglicized term *Qurese* (derived from *dingwa qurensis*) designates the language originally spoken by the Qurenses, people of the City of Qures and the region around it (known as the Qurinal). Qurese gained great importance as the formal language of the Qurese Empire. All Quric languages descend from Classical Qurese (*dingwa qurensis doktiloqos*), and because of the widespread dominance of Qurese during the imperial period, many non-Quric languages have borrowed words from Qurese. Conversely, later descendants of Qurese have borrowed words from non-Quric languages).

Although the literary dialect of the imperial period remained relatively fixed, common spoken Qurese (*dingwa qurensis plêbêia*) continued to evolve. By the end of the imperial period, the spoken language (now known generally as *Qoritike* from the expression *qoritiķe loqî*, "to speak in the manner of the Qorites") had undergone various sound changes, particularly the collapsing together of certain vowels and diphthongs and the loss of certain final consonants. This process blurred the distinctions between declensional endings and led, processually, to the eventual reduction of the noun system to three or four declensions with two cases (nominative and oblique). Consequently, the common language came to rely more heavily on prepositions and word order. This simplified form of the language, continues to be spoken (with a few further minor developments) in the City of Kores (ancient Qures) where it is known as *Korêsis* (< *Qurensis*), while dialects of *Qoritike* went on to develop into the other Quric languages, including Mastieno and Hassês. Classical Qurese, however, remains the formal language of the Qurese Evocate (the religious organization that evolved from the divine cults of imperial Qures).

Timeline of Spoken Quric

A(Q)K: Ante (Qurens) Konditam

P(Q)K: Post (Qurens) Konditam

1200–1 AK	Late Eneân
1–500 PK	Early Qurese
500–1000 PK	Imperial Qurese (fossilized in official use)
1000–1500 PK	changes in popular speech: Qoritîqe
1500–1700 PK	separation of Qoritîqe dialects
1700–present PK	further development of daughter languages: Korêsis, Hassês, and Mastieno

Eneân-Quric Nouns

General Eneân notes

There was sporadic use of a dual case in some Eneân dialects, but in general the dual was not used (because it was tedious and the plural could do the job); very few traces of any dual use survive, and then only sporadically.

PIE-style laryngeals are a bit tedious, and perhaps unnecessary in my Eneân. Where mentioned, the laryngeals commonly notated in PIE studies as h_1 , h_2 , and h_3 are identified here as h_7 , h_a , and h_o , respectively.

Qurese notes

In Qurese, the whole of the Eneân instrumental case had its functions absorbed into the Qurese ablative (the cases often being similar in the plural).

o-stems

Case	Eneân	Qurese	Late Qurese	Qoritîqe	Korêsis
nom. sing.	-o-s -o-m (neut.)	ann-os kastr-om	ann-os kastr-om > -o	ann-os kastr-o	ann-os kastro
acc. sing.	-o-m	ann-om	ann-om > -o	ann-o kastr-o	ann-o kastr-o
gen. sing.	-o-os -o-sio -î	ann-î fili- î	ann-î	ann-i	
dat. sing.	-o-ei > -ôi	ann-ôi	ann-ôi > ann-ei	ann-i	
abl. sing.	-o/e-h _a Vd > -o-ot > -ôt	ann-ôd	ann-ôd > ann-ô	ann-o	
loc. sing.	-o-i -e-i	ann-ei	*ann-î		
voc. sing.	-e	ann-e	ann-e		

inst. sing.	-o-h ₇				
nom./voc. pl.	-o-es > -ôś -o-i (pron.) -e-h _a (neut.)	ann-oi kastr-â	ann-oi > -ei > -î kastr-â	ann-i kastr-a	ann-i kastr-a
acc. pl.	-o-ms > -ons -e-h _a (neut.)	ann-ons kastr-â	ann-ôś kastr-â	ann-os kastr-a/-os	ann-os kastr-a
gen. pl.	-o-om > -ôm	ann-ôm	ann-ô	ann-o	
dat./abl. pl.	-o-bhos -o-mos	ann-obos	ann-obos	ann-obos	
loc. pl.	-o-i-su	ann-ois	*ann-eis > *-îś		
inst. pl.	-o-ois > -ôis -o-bhis	*-eis	*-îś		

nom. sing.

In cases where the final consonant of the stem is *-r*, the vowel *-o-* is never syncopeated, even in *-ros* cases (for example, Quresse *sakros* vs. Latin *sakros* > **sakr₂s* > **sakerr* > *sacer*, and Quresse *wiros* vs. Latin **wiros* > *vir*).

Neuter nom.sings. have the same form *-om* as in the acc.sing. The later loss of final *-m* in neuter nom.sing. *o*-stems strengthened the eventual analysis of final *-o* as a mark of the masc. singular in Mastieno.

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gen. sing

The basic Enean gen.sing. *-s* from the athematic stems was quickly discarded in the thematic stems (where it could appear in the form **o-[V]s*) because it was too similar to the nom.sing. The ending *-osjo* was adopted from certain pronominal forms, and also in the *o*-stems *-î* (from a derivational suffix of the *o*-stems *-ih₇*, meaning "belonging to x" or "appertaining to x"). This *-î* ending is also found in Komjextic *o*-stems. The *-î* ending was then further transplanted to the *â*-stems (as *-âî* > *-âi*) in order to help distinguish the gen.sing. there from the nom.pl. (*-âś*).

loc. sing.

The loc.sing. appeared in both *-ei* and *-oi* forms in Eneân dialects (as ablaut grades); only the former seems to have survived in Quresse. Possibly *-oi* forms collapsed into *-ei* in Quresse.

voc. sing.

The Eneân voc.sing. *-e* is should not properly be an ending, but actually represents the *e*-grade of the regular bare *o*-stem. This distinction, however, is tedious and annoying and generally ignored here.

nom. pl.

The Eneân nom.pl. *-ôś* ending was replaced by *-oi* from the pronouns, perhaps to help maintain the distinction from nom.sing. *-os*.

dat./abl. pl

The dat.pl and abl.pl in Eneân had both *-obhos* and *-omos* forms, only the latter of which survived in Qurese (and Komjextis).

An example: *djew-*

The original Eneân root *djew-* (with zero-grades *dju-* before consonant and *diw-* before vowel; secondary full-grade *dejw-*), meaning “to shine”, spawned various derivatives connected with the concepts “day” and “god/divine”.

In the acc.sing., regular phonological developments caused the loss of *-w* with compensatory lengthening with the result of *djewm* > *djê*m. This new acc.sing. formed the basis for a new paradigm of the noun meaning “day”.

The secondary full-grade stem *dejw-* was developed as an *o*-stem for the generic word “god”.

o-stem paradigm for *deywos* “god” noun:

Case	Eneân	Qurese	Late Qurese	Qoritîqe	Korêsis
nom. sing.	<i>dejw-os</i> >	<i>deiws</i>	<i>deiws</i> > <i>dîβos</i>	<i>dîβos</i>	<i>dîβos</i>
acc. sing.	<i>dejw-om</i>	<i>deiwom</i>	<i>deiwom</i> > <i>dîβo</i>	<i>dîβo</i>	<i>dîβo</i>
gen. sing.	<i>dejw-î</i> <i>dejw-oiso</i>	<i>deiwî</i>	<i>deiwî</i> > <i>dîβî</i>	<i>dîβi</i>	
dat. sing.	<i>dejw-ôi</i>	<i>deiwôi</i>	<i>deiwôi</i> > <i>dîβei</i>	<i>dîβi</i>	
abl. sing.	<i>dejw-ôt</i>	<i>deiwôt</i>	<i>deiwôt</i> > <i>dîβô</i>		
loc. sing.	<i>dejw-ei</i>	<i>deiwei</i>			
voc. sing.	<i>dejw-e</i>	<i>deiwe</i>	<i>deiwe</i> > <i>dîβe</i>		
inst. sing.	<i>dejw-o-bhi</i>				
nom./voc. pl.	<i>dejw-ôs</i> <i>-o-i</i> (pron.) <i>-e-h_a</i> (neut.)	<i>deiwoi</i>	<i>deiwoi</i> > <i>dîβei</i>	<i>dîβi</i>	<i>dîβi</i>
acc. pl.	<i>deyw-o-ms</i> > <i>-ons</i>	<i>deiwons</i>	<i>deiwons</i> > <i>dîβôs</i>	<i>dîβos</i>	<i>dîβos</i>
gen. pl.	<i>-o-om</i> > <i>-ôm</i>	<i>deiwôm</i>	<i>deiwôm</i> > <i>dîβô</i>	<i>dîβo</i>	
dat./abl. pl.	<i>-o-bhos</i> <i>-o-mos</i>	<i>deiwobos</i>	<i>deiwobos</i> > <i>dîβobos</i>	<i>dîβobos</i>	
loc. pl.	<i>-oisu</i>	<i>deiwois</i>			
inst. pl.	<i>-o-ois</i> > <i>-ôis</i>	* <i>-eis</i>			

The original *djew-* stem was rigidly recast as a consonant stem for the proper name of the Sky Father god, *Djews*. For *Djews*, the Eneân *ew* diphthong passed regularly to *-ow-*; the quality of a semivowel glide /w/ was retained before a following vowel (/owV-/), but not before consonants, where the Qurese spelled it *ou*.

Later developments towards Qoritîqe regularly changed *di* > *dj* > *j*. As with the diphthong *au* (from Eneân *aw*), Qurese *ou* was later reduced in some dialects to /o/ (as seen in Korêsis *Jos*), though other dialects retained both *au* and *ou* (as seen in Hassês *Jous*). Other developments changed *w* to *β*, and because the inherited nom.sing. *Jos*/*Jous* now seemed a lot less like the oblique stem *Joβ-*, some dialects

fashioned a new nom.sing *Joβes*. It is this new nom.sing. that provides Mastieno *Jueβes*.

Case	Eneân	Qurese	Late Qurese	Qoritike	Korêsis
nom. sing.	Djew-s	Dious	Djous (> Djôs)	Jos Jous Joβes	Jos
acc. sing.	Djew-ṃ	Diowem	Djoβem > Djoβe	Joβe	Joβe
gen. sing.	Djew-es Djew-os	Diowes	Djoβes	Joβes	
dat. sing.	Djew-ei	Diowei	Djoβei > -î	Joβi	
abl. sing.	Djew-es Djew-os	Dioweîd	Djoβeî		
loc. sing.	Djew-i	Dyowi	Djoβi		
voc. sing.	Djew	Diowe	Djoβe	Joβe	
inst. sing.	Djew-bhi				